

1573
CONFIDENTIAL.]

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS.

JANUARY 23, 1876.

POLITICAL (GENERAL).

THE *Nasir-ul-Akhbar* of the 1st January (in a long article that rambles over the whole range of European politics) writes:—In Hindustán, by the blessing of God, peace and prosperity exists, the Government is pleased with us, and we are satisfied with Government. Look at Central Asia, how it has been invaded by the Russians; look at Turkey, what a state of disturbance it is in; and the assertion of Mr. Disraeli is correct that Russia has its eye both on India and Afghanistán. May God not show us that day. Europe is always selfish, always looking after its own interest; seeing Turkey in difficulties, the Suez Canal has been purchased secretly. No doubt that England has been immensely strengthened by the purchase, and the English seem to be very much pleased. Where now are those ignorant newspapers who were always accusing the English Government for remaining indolent?"

The *Taj-ul-Akhbar* of the 6th January, writing of the purchase of canal shares by England, says the principal reason for the purchase of these shares the British Government had in view was peace.

The *Guide of India* of the 15th January writes,—“Government should not object to return the Berars to the Nizam; the agreement between Government and the Nizam was that as soon as the debt was cleared off the province would be returned, and no reason appears why Government should retain it any longer. It is to be regretted that Government will not do something towards relieving the cultivators, for agriculture is decreasing daily.” The editor thinks that schools for such purposes should be established and the breed of the cattle improved. “Government is doing something to improve the breed of horses, but even this is not well looked after. The duty on Manchester piece-goods has been reduced; this has ruined the Indian manufacture of cloth. Since this country has been conquered, Europeans think they have nothing to do but *loot* the people; we have great grievances with regard to commerce. We have no such associations or societies as would represent to Government the wants and grievances we have on this subject; some of us are to blame, but the Government is to blame also; the establishment of commercial companies should be encouraged all over the country; the procedure of the courts should be reformed; the number of native judges should be increased; educational officers are at present paid for doing nothing; they take no interest in teaching; canals, should be made all over the country for agricultural purposes. Every one should be free to follow his own religion and Christian Missionaries should not be permitted to go about praising their religion and speaking ill of those of others.”

The press generally continues to comment on Turkish affairs, as a rule attributing the present unsatisfactory condition of Turkey to the intrigues of other European powers and of Russia especially.

The few papers that notice the purchase of the Suez Canal shares consider its importance to lie in the fact that (premising that the money paid for them will go to the Sultan) Turkey and England are now drawn into closer union.

The *Aligarh Institute Gazette* of the 31st December in a long article headed "Government and its subjects" says,—“We intend within this small article to consider the above subject, but before proceeding any further, must return thanks to our Government for keeping and preserving us in peace. This country was relieved by the British Government from the misgovernment of the Mogals; from that time up to this the benefits we have reaped are innumerable. To come to the point, I find that it is always the case that the captured look with a jealous eye on the captor; but this is more felt when the captor is not of the same religion, country, or caste. It is a noted fact that no one can feel friendly towards any one by compulsion, when one by force wishes to load another with a heavy weight, the party will not submit to it, and feels he is being oppressed, and it is usual for the captors to make the captured feel the weight of their authority. I think then I will not be blamed if I prove how our Government deals with us. It is often said that the English are not gainers by keeping Hindustán, and that it is for the benefit of the natives that the British Government keep possession of India. Others may put as much faith in this as they like, but to us all this appears as a fiction. I remember how sometime ago a European gentleman was impressing the above on a native, and the native putting his hands together replied “yes! all this is very true, you have done all this for our sakes, but now we can manage for ourselves with you.” All this ended in a laugh. I return to my sorrows and consider how we are. I will commence from the laws that have been passed since 1850, which prove that our Government is inclined to favour the Christians, or wishes to assist those professing its religion; although the Government has been frequently told that it has no concern with anything which relates to religion. By the Arms' Act of 1860 almost all the districts and chiefs have been disarmed. Only those subjects of Her Majesty have been exempted from its operations who are Christians. Although Magistrates are authorized to grant licenses for arms to certain people, in

this also they have an object in view. Those low caste natives who have embraced Christianity boast over respectable natives with regard to this matter. This proves that Europeans must be considered superior and dreaded, and that native magistrates have no jurisdiction over them. This is not equality. This puts us in mind of the laws made by Aurangzeb, by which those professing the Muhammadan religion were treated most leniently, and the Hindús or Kafirs were dealt with most severely. It often occurs that Europeans being permitted to keep arms have gone out shooting and have shot natives lying asleep covered with blankets in their fields, or a native may have been accidentally shot. The European is most leniently dealt with. The fact is that Europeans receive most lenient punishments, no matter how enormous is the offence committed by them. They are considered as not deserving of a severe sentence in this hot country. There are separate apartments for European and Eurasian prisoners; their comfort is even looked after in jails, the place is ordered to be kept cool during the summer, and they are supplied with better food. Those that are European may be deserving of all these considerations, but certainly not those who are born and bred in this country. Is it because they wear clothes similar to Europeans that they are to be treated more leniently? For example, look at the army. Beautiful barracks and buildings, with every comfort for Europeans, and disgraceful huts for the sepoy in which they are packed up like goods. The comforts of the whites are looked after in every way, but those of blacks are entirely neglected. But the whites are deserving of all these comforts as they are born and bred in cold countries, and it is said that the sepoy is a set of ignorant ploughmen and therefore deserve no consideration.

Another instance is this, that during the famine thousands of children fell into the hands of the Relief Committee and are now being brought up as Christians. In former days during the Muhammadan reign the Hindús used to be converted by the sword, but the present Government is taking advantage

of the visitation of God to make Christians of helpless children. Moreover, Government allows Missionaries to preach the Gospel in fairs and markets ; and when a respectable native visits a European, he is compelled to the disgraceful inconvenience of taking off his shoes.

The *Láma-i-Núr* of the 2nd January writes that India is not in want of either wealth or jewelry, and persons can be seen in every street or lane loaded with jewelry, but with all this wealth none spend their money for the good of their country or the education of their countrymen. If in such large cities—Lucknow, Benares, Allahabad, Delhi, and Agra—large schools and colleges were established by wealthy natives, their deeds would be praiseworthy.

The *Rohilkhand Akhbár* of the 15th January writes that the zemindárs are daily getting themselves involved in debt, and are therefore being ruined, and asks what can be done to remedy this evil. Unless something is done, both the zemindárs and the ryots will be ruined for ever. The editor dreads an occurrence similar to that which lately took place at Puna ; the editor cannot say what the true cause of this debt is, but that it is the same (in both places) there is no denying. People say that the zemindárs of the Bombay Presidency are well off, but every one must be aware of the outbreak that lately took place there. The North-Western Provinces zemindárs and the tálukdárs of Oudh are being crushed on account of their debts, which is daily increasing, the rates of interest being very high. All this is the result of the large revenue they are compelled to pay to Government. We cannot say at present what should be done in this matter, but we give a warning that the zemindárs and ryots are daily falling into debt and are being ruined ; that there is some danger threatening in this. It is an old saying—"When one is dying, he may do anything." The old rules of the Court of Wards in the North-Western Provinces were very bad, but the new rules, under Act XIX. of 1873, give some protection for the unfortunate.

debtors; when this Act was under consideration, this subject was well discussed.

CÁBUL AND CENTRAL ASIAN AFFAIRS.

The *Nasir-ul-Akhbar* of the 1st January learns from the Cábul merchants that eighteen regiments have been despatched by the Amír of Cábul to arrest Nowroz Khán, of Lalpura, and that a part of this army are coming by the Afghan road and part by the Bajore road.

The *Oudh Akhbar* of the 12th January (and several other papers) quote the *Delhi Gazette* to the effect that Nauroz Khán, of Lalpura, is in possession of the roads to Cábul, and that all traffic is suspended.

The *Rahnumá-i-Hind* of the 11th January (a new paper) writes that the news is going about that a Russian Envoy has arrived at Cabul, and that the Amír plainly informed him that he would not allow the Russian Army to pass through his territory to Hindustán; that this has given offence to the Russians, who have now finally decided on invading Afghanistan, and have issued orders to have everything ready for this purpose by the end of November next.

The *Panjábi Akhbár* of the 15th January writes on the authority of a correspondent who has just arrived from Bokhara, that a great battle lately took place between the Russians and the people of Kokhand; that the latter were victorious. The Russians lost 7,000 killed and the Kokhanis 10,000, although the latter's loss was far more, still they defeated the Russians. The Russians are collecting their army for a second attack.

The *Lauh-i-Mahfuz* of the 14th January writes that bad news is constantly being received from Kokhand, and that General Kauffman with his army is surrounded in a dangerous position by the Muhammadans.

The *Anjuman-i-Hind* of the 8th January writes that there are rumours of war at Kokhand.

PRINCE OF WALES' VISIT.

The *Benares Akhbár* of the 30th December, 1875, premising that it is a joyful fact for the country that the Prince of Wales is here, goes on to say,—“Why has the Prince of Wales visited India? Has he come to relieve us of our miseries and wants, and to be friends with the Rájás and Princes? Then what has he seen and what miseries and wants has he relieved? What Rájás has he become intimately friendly with? Whatever we have seen and heard is contrary to the above expectations, for the treatment of the Mahárája of Udaipur at the Darbár at Bombay has made the hearts of people of India sad. Then where is the friendship? The Princes and Rájás of India are not spiteful. Seeing the treatment of the Mahárája of Udaipur, they do not think of it seriously, and whenever the Government summons them to attend a Darbár, they willingly do so at the cost of lakhs to themselves, leaving their estates and comforts to be subjected to the hardships and inconvenience of long journeys, and are ever ready to do as they are desired at the darbárs. They wish for nothing else but kind treatment. It is regretted that the Queen does not consider their position for a moment. Oh! Prince, if you want to relieve the people of their miseries and wants, do not be misled into thinking from the grand reception we are giving you that we have no wants nor miseries. If you think so, our wants and miseries will never be relieved. All this is done simply to express our joy by your coming to visit us. Look for yourself and relieve our wants; this is our prayer to you.”

The *Kárnáma* of the 10th January says that the inhabitants of Delhi regret there was no darbar held there by the Prince of Wales.

The *Ashraf-ul-Akbár* of the 11th January writes that all that has been written about the Prince of Wales's visit to India has been done to flatter or praise him, no one has written impartially, all the addresses presented to him are false, and not one has expressed the genuine feelings of the

inhabitants of India. The editor thinks that only such addresses should have been presented to him as clearly expressed the grievances and wants of the people in order that officials may be made aware of their miseries. "Government does not prevent us making our grievances known: it has given us freedom to do so and discuss matters freely in the press, therefore this is an opportunity. If we are not to make known our wants to the Prince, then to whom are we to do so?"

The *Benares Akhbār* of the 6th January, in the course of a long article about the Prince of Wales' visit to Benares says, that on arrival of the Prince at the temple of Bisonauth, the Panda presented the Prince with a wreath of flowers and some sweets. "The Prince ordered numerous wreaths to be offered up to the several gods in the temple, even those gods who had been neglected and forgotten for a long time. The Prince told the Panda he would send him some things from England. If at this moment such villains as Muhammad of Ghazni and Aurangzeb were alive, I would have said to them—Oh villains! the country prospers under such a liberal and generous Prince. O God! preserve this our Prince from all danger. O God of all countries! we pray that our Queen and her son, the Prince of Wales, may live for 100 years."

The *Ashraf-ul-Akhbār* of the 21st January announces that Prince Muhammad Abidullah Khán Bahádur, Firoz Jang of Tonk, has translated the Bible into Persian verse, and is having it beautifully illuminated with gold for presentation to His Royal Highness the Prince of Wales. The editor highly approves of this new and good work, and says that there is no doubt the Prince of Wales will be pleased with the book.

The *Panjābi Akhbār* of the 22nd January, writing on the question "what benefit has the Prince of Wales derived from his visit to India, and what good has it done the natives, says this question is one that no European or Native has yet been able to answer. The Europeans will not attempt it, as they

are afraid of bringing disgrace on themselves, and the natives will not say anything as they have not a word in the matter, and should they happen to say anything, they are never listened to. All the addresses offered to the Prince of Wales have been the same. The people of this country have always concluded by praising the Prince of Wales and expressing their heartfelt sorrow at the Princess of Wales not accompanying him. By this it is quite plain that the natives are speechless. The *Hindú Patriot* has an article enquiring how far the Prince of Wales will be able to enquire into the state of things out here when he has only come out to India for four months, and every place he visits is beforehand got up in such a grand style that all the misfortunes of the people are hid and the place appears as if it abounded with riches and the people were not oppressed. But the truth is that the people of the place are so poor that not a single soul can come forward with even rags on. The people are all pleased with the British Government, but the only cause of displeasure they have is that Government makes a distinction between the white and the black. Government will never listen to what the people may have to say, and the greatest difficulty experienced by them is that they are uneducated. The editor of the *Hindú Patriot* with due respect entreats His Royal Highness to disclose all the misfortunes and troubles of the people to Her Majesty the Queen, and not to think that everything which glitters is gold, or that the country is rich, and the people are not oppressed. The editor concludes by saying that the above is only an abstract from the *Hindú Patriot*, and that had the subject not been exhausted, he would have written more, and trusts that His Royal Highness the Prince of Wales will lay all the grievances of the people before Her Majesty the Queen.

THE PRESS.

The *Almo a Akhbár* of the 1st January says:—"Some time ago a writer in the *Indian Economist* said that the Press in India had great freedom, and that they took advantage of

this freedom to write all sorts of things against Government and its administration, so much so that they were likely to create a bad feeling among the natives; and to remedy this evil, he recommended Government to establish a newspaper of its own similar to the *Monitor* in France. The editor says he has no doubt whatever that the Government has (as stated) granted great freedom to the Native Press in India, and this has encouraged the establishment of vernacular newspapers in India. The Government of the North-Western Provinces have also assisted them by subscribing to many of the papers. Every newspaper now freely expresses its opinion whether it agrees with Government or not, but those papers should remember that they are also the subjects of Government, and should not write anything against Government, which would lower it in the eyes of the public, but that they should be always faithful to Government and assist it in its administration. It is the action of an ungrateful person to write anything against his own Government. But what we do write is not with the intention of exposing Government, but simply the taking advantage of the freedom given us to discuss public questions according to our own views. The newspapers have not much effect on the minds of the natives, but if this freedom is restricted, they will become suspicious. Therefore the papers should be left about as they are at present.

LOCAL AND MISCELLANEOUS.

The *Rahbar-i-Hind* of the 4th January writes that it is a blessing the residents of Jallandar are not so foolish as the residents of other stations; they are not foolishly going to spend the money subscribed for the reception of the Prince of Wales; they are going to purchase books and place them in the Town-Hall.

The *Matla-i-Nur* of the 4th January applauds the authorities of Agra for issuing orders preventing eunuchs from personating women, &c., &c., and says that several in consequence have fled to the native states. The editor recommends the extension of similar orders to the native states.

The *Dabdaba-i-Sikandari* of the 3rd January highly praises the administration and arrangements of Tonk states; that the Nawáb pays great attention to the affairs of his subjects, and exhibits much interest in the affairs of his states.

The *Rahbar-i-Hind* of the 8th January draws attention to the difficulty of procuring dâks from Rawalpindi, and says that every one wishes the railway was open.

The *Samaya Vinod* of the 15th January, noticing certain orders issued recently (at Naini Tál?) that no one for the future will be permitted to cut firewood unless they obtain a ticket by paying a fee of eight and four annas, says that the poor have stopped bringing firewood for sale, and the consequence is that the inhabitants of Naini Tál are put to great inconvenience.

ADMINISTRATIVE (GENERAL).

The *Matla-i-Núr* of the 11th January draws attention to the number of desertions from the British army, and says that this clearly proves that the people do not like to remain in the army. If England wishes to keep a strong army, she had better either increase the soldiers' pay, or pass laws to enlist men by force.

The *Oudh Akhbâr* of the 7th January notices the difference in the fire-arms of the several regiments and points out the mischief of it.

The *Wakil-i-Hindustán* of the 8th January writes that the Judge of Aligarh has lately ordered that pleaders who practise in his courts, and who are in the habit of wearing English shoes, must appear before him bareheaded, and that if they do not wish to do this, they must take off their shoes. The editor's comment on this is that district officials can at their pleasure ignore the orders of the Supreme Government.

The *Panjábi Akhbâr* of the 8th January writes that in these days the baniahs and mahajans are everything and do as

they like, and oppress the ryots as much as they can. The Lieutenant-Governor of the Panjáb had ordered an enquiry on this subject to find out the quantity of land they had purchased from the zemindars and ryots. In 1864 five thousand nine hundred and fifty-two pieces of land were purchased by the baniahs—a portion of this privately and the remainder by order of the Civil Court.

The *Vrit Dhára* of the 8rd January says the Calcutta Police are about to have a Political Department attached to them, and that the duties of this department will be to keep an eye on the Cábulis and Pesháwaris and the objects of their visit to Calcutta.

The *Agra Akhbár* of the 20th January, noticing that the Government of Bombay has placed the Vaccination Department in the charge of the various municipalities, and has dispensed with the services of Superintendents, &c. The editor says that as this arrangement will entail very little expenditure, similar arrangements should be made in all the other Presidencies.

LORD NORTHBROOK'S RESIGNATION.

The *Málwa Akhbár* of the 12th January writes that the Native Jagirdárs will be sorry as much as some will be glad to learn that the Viceroy and Governor-General is about to return to England. "We cannot say if the new Governor-General, who is coming out to India, will be better than Lord Northbrook. We regret his departure very much. We have learnt from a European gentleman that Lord Lytton will not be favourable towards the natives; that he intends to ruin the people of Hindustán, and carry away all their wealth.

Lord Northbrook, who was appointed in 1872, will return to England in March next with the Prince of Wales. During his four years of office he never gave the ryots any trouble, and his administration was good in Bengal; but he was blamed, and got a bad name last year on account of the Baroda affair; and on account of this he lost all the good name

he had made for himself, and also the praises he was entitled to. Since then the people have been displeased with him. Lord Northbrook will get a high title on his arrival in England, principally on account of his action in the Baroda matter.

The *Almora Akhbār* of the 15th January regrets that Lord Northbrook has resigned, and the probability that Sir William Muir will also leave the country. "Every one must be aware how Lord Northbrook spent crores of rupees during the late famine in Bengal, and that, if such was not done, thousands of lives would have been lost. There have been very few Governor-Generals like him. It can be said of him that he had the interests of the people of India at heart; he abolished the income-tax and gave peace to the people." The editor also regrets the departure of Sir William Muir. "There are very few officials like him in the world."

All the newspapers notice Lord Northbrook's resignation, but only one or two comment upon it.

The *Oudh Akhbār* of the 23rd January writes on the authority of the *Overland Mail* that the resignation of Lord Northbrook has surprised every one, and that it is quite clear to all that Lord Northbrook is going home to look after his uncle's estates, who is very rich, but he has not done well by resigning at this time of the year, as the people will cause all sorts of rumours to go afloat. Some will say that owing to his having caused the Prince of Wales' displeasure he resigned, whilst others will say something else. When we come to think that the time for submitting the budget has arrived, it becomes quite apparent that he must have resigned on account of some misunderstanding as to Sir Lewis Mallet's coming out to this country.

RAILWAY AND POST-OFFICE

The *Akhbār-i-A'm* of the 5th January writes that about a week ago a friend arrived at Lahore from Amritsar, and related that at Amritsar he wished to purchase a ticket to

Lahore, and the booking-clerk replied that he had no tickets to Lahore, but that he would give him one to Meean Meer; that on arrival at Lahore he could pay the excess fare, *vis.*, half an anna; that several passengers agreed to this and purchased tickets accordingly, but that on arrival at Lahore the ticket-collector made them pay nine pies each; many remonstrated, but to no purpose. The editor says that this clearly shows that the railway employés do as they like: if any one should remonstrate, he is either pushed away or told it is the order of the Superintendent.

The *Gwalior Gazette* of the 9th January writes that the inhabitants of Agra derive no benefit from the opening of the Muttra and Hathras railway, as any one wishing to go to Muttra (a distance of 36 miles) has to travel 70 miles and cross the Jumna twice before he can do so. The editor recommends the construction of a railway from Agra to Muttra direct, and says that this would really be a boon not only to the inhabitants of Agra and Muttra, but to all the inhabitants of Bengal.

The *Kavi Vachan Sudha* of the 17th January says that great complaints are made against the East Indian Railway Company about passengers taking first-class tickets and being compelled to travel in 2nd-class carriages.

The same journal notices an accident which happened to the down mail train at the "Gedout Station," on Wednesday week, in which three natives were killed.

POLITICAL (NATIVE STATES).

The *Akhbár-i-Álam* of the 13th January writes that when any native chief or Rája visits the British territory either of their own account or when they are summoned by the Government to attend a Darbár, or even when they go to some sacred city to perform religious ceremonies, they are never visited by any Government official, let alone their being called upon by the Governor-General or Governors; even the

Lieutenant-Governors and Chief Commissioners will not do so, until the native chiefs or Rájás first do so. This is not right even on the part of the Governor-General and Governors of Madras and Bombay. They should be considered as their guests and treated as such. Instead of that these ráj's and chiefs have to be calling upon officials, governors, and chief commissioners, &c., but when it is considered that the chief has arrived as our guest, he should receive a salute equal to the Governor-General, and His Excellency should call upon them at once. We know the Governor-General will do nothing of the sort, but for example let it be considered that the Governor of Bombay receives a salute of 17 guns, and the Gaikwár of Baroda receives 21 guns, still the Governor never calls upon the Gaikwár when he goes to Bombay until after the Gaikwár has done so. Whenever the Mahárája of Cashmere arrives at Lahore, he is never visited by the Lieutenant-Governor of the Panjab; although the Mahárája receives a salute of 17 guns, and the Lieutenant-Governor only receives 15 guns, and a salary of one lac of rupees annually, and holds office for only five years. On arrival of this Mahárája last month at Allahabad on his way to Calcutta, he was compelled to call upon the Lieutenant-Governor first. The Mahárája of Jodhpur, who also receives a salute of 17 guns, had to do the same. How is it that Lord Mayo went to Prinsep's Ghát to meet the Duke of Edinburgh, and Lord Northbrook the same on arrival of His Royal Highness the Prince of Wales? It is evident therefore it is not at all customary that a guest should call first; this only holds good with native chiefs, the Government treats the native chiefs just as it thinks proper. The chiefs themselves are to blame for submitting to such treatment.

The *Koh-i-Núr* of the 15th January writes that "at the Senate House" the Mahárája of Pannah had a lower seat given him, and the Mahárájas of Jodhpur and Jeypur had upper seats given to them. On this the chief of Pannah felt insulted and left, but he was at once brought back, and an upper seat given to him.

RELIGIOUS AND EDUCATIONAL.

The *Khair Khwah-i-Álam* of the 21st January writes that the Lieutenant-Governor of the Panjáb and the Deputy Commissioner of Lahore have won a great name among the Musalmans. The reasons for this are that the Sunahrí Masjid (the golden masjid) at Lahore was lying in a dilapidated state, and though many letters were written about it, no one seemed to pay or take the least notice. There are a number of shops round this masjid which were confiscated by the British Government when they took Panjáb, the income of which was Rs. 500 annually. Lately Faqír Saiad Kamr-ud-dín, Honorary Magistrate, wrote an application to which a number of Musalmans signed their names, and when this application was submitted, it was accepted, and the shops were made over to the Musalmans, at which they were extremely pleased and offered up prayers. The masjid will not now be allowed to remain in a ruinous state the same as it has been heretofore. The editor concludes by saying that there are also a number of masjids in Delhi now lying in a most dilapidated state, and that if similar favours were conferred on the Musalmans by the Government of the Panjáb, they would ever pray and be grateful.

The following Vernacular Newspapers have been examined in this report:—

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
1	Kavi Vachan Sudhā,	Hindī and English,	Benares,	Weekly,	Decr.,	1875.
2	Sadādarshā,	Ditto,	Delhi,	Ditto,	"	25th
3	Vritt Dhārā,	Marathi,	Dhār,	Ditto,	"	29th
4	Kavi Vachan Sudhā,	Hindī and English,	Benares,	Ditto,	"	30th
5	Māwā Akhbār,	Marathi,	Indaur,	Ditto,	"	30th
6	Benares Akhbār,	Hindī,	Benares,	Ditto,	Jany.,	2nd
7	Aligarh Institute Gazette,	Urdū and English,	Aligarh,	Ditto,	"	3rd
8	Sama-i-Binod,	Hindī,	Naini Tāl,	Bi-monthly,	"	4th
9	Almorā Akhbār,	Ditto,	Almorā,	Ditto,	Jany.,	4th
10	Kavi Vachan Sudhā,	Hindī and English,	Benares,	Weekly,	"	4th
11	Urdū Akhbār (Akola),	Marathi,	Akola,	Ditto,	"	5th
12	Dabdaba-i-Sikandari,	Urdū,	Wāmpur,	Ditto,	"	5th
13	Sadādarshā,	Hindī and English,	Delhi,	Ditto,	"	5th
14	Lāma-i-Nūr,	Urdū,	Jaunpur,	Ditto,	"	5th
15	Nair-i-Azam,	Ditto,	Moradabad,	Ditto,	"	5th
16	Matlā-i-Nūr,	Ditto,	Cawnpore,	Ditto,	"	5th
17	Lauh-i-Mahfūz,	Ditto,	Moradabad,	Ditto,	"	5th
18	Nasr-ul-Akbār,	Ditto,	Delhi,	Tri-monthly,	Decr.,	6th
19	Akmal-ul-Akbār,	Ditto,	Ditto,	Weekly,	Jany.,	6th
20	Lawrence Gazette,	Ditto,	Meerut,	Ditto,	"	6th
21	Shola-i-Tār,	Ditto,	Cawnpore,	Ditto,	"	6th
22	Anjuman-i-Hind,	Ditto,	Lucknow,	Ditto,	"	6th
23	Kārnāma,	Ditto,	Ditto,	Ditto,	"	6th
24	Mungul Samāchar,	Urdū and Hindī,	Biswān,	Monthly,	"	6th

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
25	Anwar-ul-Akhbar,	Urdú and Hindí,	Lucknow,	Tri-monthly, ...	1876. 1st	1876. 6th
26	Oudh Akhbar,	Ditto,	Ditto,	Tri-weekly, ...	Jany., 5th	6th
27	Nasir-ul-Islam,	Ditto,	Delhi,	Tri-monthly, ...	" 1st	6th
28	Vritt Dhara,	Marathi,	Dhar,	Weekly, ...	" 3rd	7th
29	Shams-ul-Akhbar,	Urdú,	Lucknow,	Bi-monthly, ...	" 7th	8th
30	Mair Gazette,	Ditto,	Meerut,	Weekly, ...	" 4th	8th
31	Patiála Akhbar,	Ditto,	Patiála,	Ditto, ...	" 3rd	8th
32	Akhbar-i-Am,	Ditto,	Lahore,	Ditto, ...	" 5th	8th
33	Taj-ul-Akhbar,	Ditto,	Rampur,	Ditto, ...	" 6th	8th
34	Gwalior Gazette,	Urdú and Hindí,	Gwalior,	Ditto, ...	Decr., 26th	8th
35	Rahbar-i-Hind,	Urdú,	Lahore,	Ditto, ...	Jany., 4th	8th
36	Oudh Akhbar,	Ditto,	Lucknow,	Tri-weekly, ...	" 7th	8th
37	Nar-ul-Anwar,	Ditto,	Cawnpore,	Weekly, ...	" 8th	9th
38	Aligarh Institute Gazette,	Urdú and English,	Aligarh,	Ditto, ...	" 7th	9th
39	Mérwar Gazette,	Urdú and Hindí,	Jodhpur,	Ditto, ...	" 3rd	9th
40	Gwalior Gazette,	Ditto,	Gwalior,	Ditto, ...	" 2nd	9th
41	Sadiq-ul-Akhbar,	Urdú,	Bháwalpur,	Ditto, ...	" 3rd	9th
42	Khair Khwah-i-Alam,	Ditto,	Delhi,	Ditto, ...	" 7th	9th
43	Roz-i-Nasir Panjab,	Ditto,	Lahore,	Daily, ...	Decr., 21st	9th
44	Khair Khwah-i-Hind,	Ditto,	Delhi,	Weekly, ...	Jany., 7th	9th
45	Nur-i-Afshan,	Ditto,	Ludhiána,	Ditto, ...	" 6th	9th
46	Nur-ul-Absar,	Ditto,	Allahabad,	Bi-monthly, ...	" 1st	9th
47	Tohfa-i-Panjab,	Ditto,	Amritsar,	Weekly, ...	" 7th	9th
48	Jahwá-i-Tur,	Ditto,	Meerut,	Ditto, ...	" 8th	10th
49	Rahbar-i-Hind,	Ditto,	Lahore,	Ditto, ...	" 8th	10th
50	Panjabi Akhbar,	Ditto,	Ditto,	Ditto, ...	" 8th	10th
51	Koh-i-Nar,	Ditto,	Ditto,	Ditto, ...	" 8th	10th
52	Raj. Social Science Congress Gazette,	Ditto,	Jaipur,	Ditto, ...	" 7th	10th

53	Akhbār-i-'Am,	...	Ditto,	...	Meerut,	Ditto,	...	6th	11th
54	Rohilkhand Akhbār,	...	Ditto,	...	Moradabad,	Ditto,	...	8th	11th
55	Meerut Gazette,	...	Ditto,	...	Meerut,	Ditto,	...	8th	11th
56	Patidā Akhbār,	...	Ditto,	...	Patialā,	Ditto,	...	10th	11th
57	Oudh Akhlār,	...	Ditto,	...	Lucknow,	Tri-weekly,	...	9th	11th
58	Urdū Akhbār (Akola,)	Ditto,	...	Akola,	Weekly,	...	8th	11th
59	Nair-i-'Azam,	...	Ditto,	...	Moradabad,	Ditto,	...	10th	12th
60	Dabdarā i-Sikandari,	...	Ditto,	...	Rāmpur,	Ditto,	...	10th	12th
61	Najm-ul-Akhbār,	...	Ditto,	...	Meerut,	Ditto,	...	1st	12th
62	Lamā-i-Nār,	...	Ditto,	...	Jaunpur,	Ditto,	...	9th	13th
63	Rahbar-i-Hind,	...	Ditto,	...	Lahore,	Ditto,	...	11th	13th
64	Nair-i-'Azam,	...	Ditto,	...	Moradabad,	Ditto,	...	10th	13th
65	Sayyid-ul-Akhbār,	...	Urdū and Hīndī,	...	Delhi,	Tri-monthly,	...	10th	13th
66	Ashraf-ul-Akhār,	...	Urdū,	...	Ditto,	Weekly,	...	11th	13th
67	Oudh Akhbār,	...	Ditto,	...	Lucknow,	Tri-weekly,	...	12th	13th
68	Karnāmā,	Ditto,	...	Ditto,	Weekly,	...	10th	13th
69	Matlā-i-Nār,	...	Ditto,	...	Cawnpore,	Ditto,	...	11th	14th
70	Agra Akhlār,	...	Ditto,	...	Agra,	Tri-monthly,	...	10th	14th
71	Mayo Gazette,	...	Ditto,	...	Delhi,	Ditto,	...	11th	14th
72	Anjuman-i-Hind,	...	Ditto,	...	Shāhjahanpur,	Weekly,	...	8th	14th
73	Lawrence Gazette,	...	Ditto,	...	Meerut,	Ditto,	...	11th	14th
74	Anwar-ul-Akhbār,	...	Ditto,	...	Lucknow,	Tri-monthly,	...	10th	14th
75	Akhbār-i-'Am,	...	Ditto,	...	Lahore,	Weekly,	...	12th	15th
76	Akmal-ul-Akhbār,	...	Ditto,	...	Delhi,	Ditto,	...	9th	15th
77	Nār-i-Afshān,	...	Ditto,	...	Ludhiāna,	Ditto,	...	13th	15th
78	Ishnuma-i-Hind,	...	Ditto,	...	Delhi,	Ditto,	...	11th	15th
79	Nār-ul-Anwār,	...	Ditto,	...	Cawnpore,	Ditto,	...	15th	16th
80	Gwalior Gazette,	...	Urdū and Hīndī,	...	Gwalior,	Ditto,	...	9th	16th
81	Oudh Akhbār,	...	Urdū,	...	Lucknow,	Tri-weekly,	...	14th	16th
82	Sholā-i-Tūr,	...	Ditto,	...	Cawnpore,	Weekly,	...	11th	16th
83	Lauh-i-Mahfūz,	...	Ditto,	...	Moradabad,	Ditto,	...	7th	16th
84	Tāj-ul-Akhbār,	...	Ditto,	...	Rāmpur,	Ditto,	...	13th	16th

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